

THE Christian Monitor.

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Brief View of the History of Missions.

[Continued from page 203.]

1804.—In the autumn of the preceding year, four more young men had been set apart for the work of the mission, viz. John Biss, Richard Mardon, William Moore, and Joshua Rowe. On the 3d of January in the present year, they with their wives set sail for India, by way of America. After a tedious and perilous voyage, during which they received much kindness from friends, both in America and at Madras, they all arrived safe at the place of their destination.

To return to the proceedings at Serampore. On the 8th of January John Fernandez is baptized. On the 16th his father, Mr. Fernandez of Dinagepore, is set apart to the work of the ministry.—On his return from Serampore, Pudmu Nabhu, the Assan brahmin, goes with him, in his way to his own country.—Fears are entertained for Boodhessa, Sadutsa, Tazoo, and Radhamonee, who all live near each other at Barrobazar.

On February 5th, a prayer meeting is held for a blessing on the undertaking of Mr. and Mrs. Chamberlain, who were about going to a new station. At the same time Kristno and Petumber Shingo are solemnly set apart for the work of the ministry, with prayer, and the laying on of hands.

In the course of this year, fourteen more natives were baptized. Among them were Kobeer of Arenda, whom Mr. Marshman had visited at the close of the preceding year, and Ram Mohun, a brahmin, who has since proved a useful minister.

On the 19th of May, a letter was received from Mr. Chamberlain, informing the brethren that he had taken a piece of ground at Cutwa for a missionary station,

Two more schools are opened; one at Arenda, under the care of Kobeer; and the other at Bishoohurry, superintended by Sheetaram. At these schools, adults as well as children, frequently attend for instruction. Ten thousand copies of Luke, the Acts, and the Epistle to the Romans, are printed for distribution.

On July 7th, Totoram died, but little more than three months after his baptism. All who knew him spoke well of him.—As he was borne to the grave by his brethren, both Europeans and natives, the spectators observed, “This is great love; they are kind to those that join them, even to the last”

On October 14th, Ram Mohun, the brahmin who had been baptized on April 1st, preached at Calcutta to about forty natives, and with much freedom declared unto them the way of salvation. Mohun, the husband of Kristno’s eldest daughter, Golook, comes and lives with her, and hears the Gospel. On the 23d, Mr. Felix Carey is married to a young person of Calcutta.

On the 6th of November, Mr. Ward sets off on a visit to Jessoore. Calling at Sooksaugur, finds Petumber’s wife in a hopeful state of mind. Coming to Luckphool finds the school in rather a promising condition, but the people otherwise. Proceeding to Bishoohurry, he found things more pleasing. A young man whose name is Golook, and who superintends the school, appeared to be on Christ’s side. Going from thence to Arenda, he found Kobeer’s wife and children had left him for fear of losing cast. From the same cause the school was diminished. On reaching Sooksaugur, in his way home, he is greatly affected with the afflicting intelligence of the death of Mrs. Chamberlain, who died at Cutwa on the 14th of this month. Her amiable

spirit had endeared her to all who knew her. About this time some of the native Christians are insulted and abused by their heathen neighbors; but endure it with meekness.

Towards the end of the year, several disorders and some detections take place among the baptized. Byrub the brahmin, and after him, Bishhoonaut Mitre, and Baxoo, are excluded for immorality. Yet upon the whole the missionaries are not disheartened. "Notwithstanding various disappointments and discouragements (say they) the church never appeared in a more prosperous state than at present." Speaking of the school, under Mr. Marshman, they represent it as a nursery to the church; and of the press, under the direction of Mr. Ward, as the grand engine of the mission. By means of the latter, they hope to give the word of God to many eastern nations. Estimating the extent of the country and the population, where those languages are spoken into which they are employed in translating it, they reckon the Bengalee and Maharastra or Mahratta, each equal to Great Britain; the Ootkul or Orissa, to Ireland; the Telinga and Kurnatz, each to England; the Tamul, to Spain, and the Hindostanee, to France and Italy.

1805.—This year was introduced by a plan for erecting a new place of worship at Calcutta. On the 1st of January, 4800 rupees were subscribed towards it. On the 6th Deep Chund, the companion of Fotick from Jessore, and Mrs. Felix Carey, were baptized.

A parcel of ground, with buildings upon it, adjoining to the mission premises, being on sale, it was thought advisable to secure it; and on March 28th it was purchased for 14,000 rupees, or about 1800*l.* The money was borrowed; but a warehouse belonging to the estate was let, for nearly enough to pay the interest.

The spiritual state of the mission being at this time rather low, a meeting for humiliation and prayer is held on April 7th. The same day Molun, the husband of Gelook, was baptized.

On the morning of May 17th, Mr. Ward visited Petumber Shingo, who was now very ill. While standing by his bed side, the good old man spake as follows: "I do not attribute it to my own wisdom, or to my own goodness, that I became a

Christian. It is all of grace! It is all of grace!—I have tried all means for my recovery; all are vain: God is my only hope. Life is good, death is good; but to be wholly emancipated is better."

Mr. Ward reminded him of the use of affliction to wean us from the world. He answered, "I have a wife, a daughter, a son-in-law, &c. I have tried to induce them to embrace the gospel by presents, and by persuasions; but they refused. I am therefore weaned from them all. I can only pray for their salvation. This is the only way in which I can now manifest my love to them." He considered it, he said, as a great honor that God had given him the respect of all his brethren.

He spoke with respect of Kristno Presaud, as the person who amongst all the native brethren, most adorns the gospel. He lamented many things amongst them. Many of the brethren were now standing round the bed, and hearing him, to whom Mr. Ward recommended the dying advice of the venerable man as most weighty and solemn.

On June 2d, Kangalee, a byraggee from the neighborhood of Cutwa, and Caleb Hiorns, brother of Mrs. Rolt, lately arrived from England, were baptized.—The former had heard of the gospel, and had been seeking after some person to give him further information, when he met with Bydenaut, who told him all he wished to know, and brought him to Serampore. He was greatly affected when speaking before the church. On the 15th Sheetaram arrives with two of his neighbours, Bykonta, of the writer cast, and Lochon, a husbandman. On the 22d they were both baptized. On July 7th, Mr. Joseph Malin, an Englishman, who has long resided in the upper provinces of India, having lately embraced the gospel, is baptized.

On August 4th, Koeer arrives, bringing with him Beeshonaut, a neighbor of his, about 35 years old, who is earnestly desirous to find the way of life. All the native brethren (who know the Hindoo character much better than Europeans do) think well of him. On the 18th he is baptized. These successful labors of Koeer, Sheetaram, &c. gave the missionaries to perceive more and more the importance of encouraging native preachers. Kawnye preached well the same day.

About four years ago Mr. Ward, being on a visit at Calcutta, went with Kristno to a village called Ramkreeshnopore, on the other side of the river, opposite Calcutta. Here they left a number of small tracts and a New Testament; declaring, it seems, that "the Testament was for the use of the whole village, and that he who could read the best, should keep it, and read it to all who wished to hear it." Till now the effects were unknown.— Kristno, on revisiting the village, meets with a byraggee, who tells him that the books have been read, and that several persons are convinced by them.

On the 21st of August, Petumber Shingo died. "A little before his departure," says Mr. Moore, "he called the brethren who were at hand, and desired them to sing Kristno's hymn, *Salvation by the blood and righteousness of Christ*. And while they were thus engaged, the tears of joy bedewed his placid face; and in this happy frame of mind he breathed his last!"—"He has been," says Mr. Carey, "a very honorable member of the church. His conversation on his death bed was highly encouraging and edifying. He frequently observed that he had obtained the peace which Paul wished in the introduction to his epistles." Kristno, who visits Ramkreeshnopore, or as they call it by contraction, Kreeshnopore, is greatly delighted to see the effects of the New Testament and the tracts. He tells of ten or eleven persons at and in the vicinity of Calcutta, who are inquiring "How they may obtain the fruits of Christ's death." He is surprised at the knowledge they have obtained. The next morning after the interment of Petumber, two persons came to the house, who, from what they had heard and seen, were much impressed in favor of the gospel. The name of one of them was Goluk, a young man from Calcutta. After visiting the mission house most days, on the 27th he came to abide with them.

On Sept. 1st, Bhagvat, a young brahmin, and Felloo, the mother of Fotick, whom he had brought with him from Jessore, are baptized. About the same time the relations of Gulok are using all means to induce him to relinquish Christianity. Mr. Ward, after much conversation with them, told them that they could not take him away by force; and that they ought

not, if they could. On leaving them he said to Goluk, "Here are four of your relations, and you have a mother also at Serampore. If you chuse, you may go with them; but if not, go with me."— They allowed this was fair. The young man then said, "He would not go with them, but with Mr. Ward," who accordingly took him to the mission-house; and on the 15th, he was baptized.

During this month, Mr. Moore, Mr. Wm. Carey, and three of the native brethren, set out on a missionary tour through the country to Dhacea, where, being interrupted by a collector, and afterwards by a magistrate, they were obliged to desist. On their return they called on a congregation of Hindoo Catholics, with whom they conversed freely, and offered them a New Testament; but the priest being absent, they dare not receive it. Though there did not appear to be any thing like true religion amongst these people, yet the missionaries could not but observe a difference as to their manners, when compared with those of the heathen natives. They took well all that was said to them, and expressed their gratitude for the visit. They were invited in return to visit Serampore, should any of them be coming that way.

On the 6th of October, the brethren, Marshman and Ward, were chosen co-pastors with brother Carey; and the brethren Mardon, Biss, Moore, Rowe, Kristno, and Kristno Presaud, were set apart to the office of deacons. During this and the two following months, twenty-one persons were baptized, seven of whom came from Kristnopore, and were the fruits of the New Testament and tracts which were left at that village.— One of them, named Kristno Dass, referring to Mr. Ward's having declared concerning the Testament, that "It was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it," said, "He had got it, and that the reading of it had changed his ideas, made him leave off idolatry, and put his trust in Christ." The Testament was produced, and was nearly worn out by reading. Ten out of the twenty-one were baptized on November 3d. "A solemn seriousness," says Mr. Biss, "pervaded the company. Some who seemed to know

nothing of the power of religion, nevertheless shed tears." At the Lord's Supper there was great joy through the whole church, singing and making melody in their hearts to the Lord.

In the autumn of this year, Captain Wickes being in London, the committee sent by him a thousand guineas which had been collected in England, Scotland, and Ireland, towards the translations of the scriptures into the eastern languages. On the Captain's arrival in America, he expressed a wish in the public papers that the friends of religion in his country would add something to it. The result was, that by the generous exertions of the different denominations, the original sum was considerably more than doubled, and sent in dollars to Serampore.

(*To be continued.*)

DOMESTIC INTELLIGENCE.

(Continued from page 205.)

Communication relative to the distribution of French Bibles; from Mr. Mills.

Philadelphia, June 6, 1815

Dear Sir,—The facts stated in this paper were contained in the report we made to the Philadelphia Bible Society. They give a partial view of the manner in which the French Testaments were received by the Roman Catholics in New Orleans, and its vicinity. As has already been stated, I reached that place on the tenth of February. I soon ascertained that the 3000 copies of the Testament, directed to the care of the managers of the Louisiana Bible Society, had been received. But none of them had at that time been offered to the people. A few copies were given out on the day I arrived in the place. The succeeding day an additional number was distributed.

The day following, February twelfth, the number of the destitute, who made application for a supply, very much increased. From nine o'clock A. M. to one P. M. the door of the distributor was thronged with from fifty to one hundred persons. Those who applied were of all ages and of all colours. They were literally clamorous, in their solicitations for the sacred book. For some successive days the applicants became still more numerous. In a week after the distribution of the Testaments commenced, one

thousand copies were given out. Some of those who requested a supply came prepared to purchase them. They remarked to the distributor that they must have a supply by some means. The Principal of the College, and a number of the instructors of the public schools in the city, presented written statements, containing a list of the scholars, under their care, who would make a profitable use of the Testaments, could the charity be extended to them. These statements were respectfully addressed to the distributor, with a request that as many of the scholars might be supplied, as was consistent with the views of the managers of the Society. Their solicitations were in most cases complied with.

Pere Antonio, a leading character in the Roman Catholic church, in the city, very readily aided in the circulation of the Testaments among his people. Some more than two years ago, the Rev. Father engaged to assist in the distribution of French Bibles and Testaments. Soon after I arrived in the city I called upon him, in company with Mr. Hennen. We informed him that the Testaments had been received from the managers of the Philadelphia Bible Society; and presented him with a number of copies. He expressed great satisfaction, and repeatedly invoked the blessing of God on the donors. He observed that God would certainly bless the generous, pious men, who had exerted themselves to give to the destitute his holy word. He expressed his desire to obtain an additional number of copies, and engaged that he would make the most judicious distribution of them in his power. He remarked that he would give them to those persons, who would be sure to read them through.

After our visit to Antonio, his attendant called for two or three copies of the Testament. The man who attends at the cathedral was anxious to receive one. His choir of singers likewise requested a supply.

Soon after the distribution of the Testaments commenced, Mr. Hennen called upon Mr. Du Bourg, the administrator of the Bishopric, and informed him that the Testaments, printed by the managers of the Philadelphia Bible Society, had been received; and that some copies had been given to the people. The Bishop

observed, that he had been made acquainted with the circumstances by some of his people, who had called upon him to ascertain, whether he would advise them to receive the Testaments. He added, that as they were not of the version authorized by the Catholic church, he could not aid in the distribution of them. When the distribution of the Testaments in the Convent was suggested, the Bishop remarked, that the parents of the children who received instruction at that place, were at liberty to furnish them if they thought best. I had myself an interview with the Bishop; during our conversation, he expressed to me his regret that the Roman Catholic version of the Testament, printed in Boston in 1810, had not been followed, rather than the version printed by the British and Foreign Bible Society. He observed however, that he should prefer to have the present version of the Testament in the possession of the people, rather than have them remain entirely ignorant of the sacred Scriptures. I here state one or two incidents which occurred, as related by the Bishop, connected with the circulation of the Testaments.—A poor woman of his flock called on him, and handing him one of the Testaments—apparently with great anxiety, addressed him in the following manner: Good Father, what book is this? The Bishop looking at it replied, Why, my child, it is the history of the Evangelists—it is the Gospel. I know that, replied the woman; but is it a book you would recommend to your people? Said the Bishop, It is a Protestant version; it is as Calvin would have translated it. Good Father, replied the woman, keep the book, keep the book! My child, answered the Bishop, you may retain the book, if you please. Read it with care; and should you find any thing contrary to the Catholic faith, you will bear in mind that it is a Protestant version.

Miss J. one of the Nuns, called upon the Bishop, somewhat agitated. She had been reading the Testament. Her mind was perplexed by the expression, in the summary of the first chapter of the First Epistle of St. John: "Et la confession de nos peches a Dieu;" and the confession of our sins to God. She had been taught that the confession of our sins was

to be made to the priest; or rather to God, as the Roman Catholics say, through or by the priest. She inquired what could be intended by the expression, *confession of our sins to God*. He informed her that the translation was a Protestant one, and that the expression she referred to was prefixed to the chapter by the translator. The Bishop remarked to me that he thought it not proper, that any explanations of the contents of the chapters should be prefixed to either Bibles or Testaments, designed for circulation among the Roman Catholics.

As early as the first of March, fifteen or sixteen hundred copies of the Testaments had been given out. Many of those who applied for them were very earnest in their requests. Some of them said, that they came in from the country, and could not be denied; and some of them, that they had made repeated applications, without success. Some wished the Testaments for themselves; some for a son or a daughter, and some were anxious to obtain a copy for each of their children. It was frequently the case, that numbers would remain a considerable time at the door of the distributor, after notice was given that no more Testaments would be given out until the succeeding day. Many applications were made by people of colour. We found that a much greater proportion of them, both old and young, could read intelligibly, than has generally been supposed.

A little previous to the attack of the English on New Orleans, three or four hundred free people of colour were organized into companies, for the defence of that place. A number of these men called for copies of the Testament. One of them wished to know, whether the officers of the companies, with whom he was connected, might be furnished each with a copy. He was answered in the affirmative, and informed that many of the privates could also be supplied. He expressed much surprise, that so many Testaments should be given away. He inquired from whence they came—whether they were the gift of the Legislature of the State, or of the General Government. He was informed that they were sent on by the managers of the Bible Society of Philadelphia. The object of the

Society was explained to him. The gratuitous distribution of the Scriptures is a thing so novel in this part of our country, that it excites much surprise. There is probably a much greater proportion of the French people able to read, than has generally been supposed. The 5000 Testaments will furnish but a very partial supply.

Mr. K. one of the managers of the Bible Society, informed me, that an elderly woman, a Roman Catholic, called on him for a Testament. She remarked to him that she was very anxious to read it, and had applied several times to the Distributor for a copy, but without success. Mr. K. obtained one for her: she received it with tears of joy. She informed him, that when a girl her father had a book, which he valued much, and which he used to keep in a private manner. She thought it was the Bible—and for a long time had been desirous of obtaining it. She remarked, that now she had such a book as her father used to have.

Soon after my arrival at New Orleans, I had some conversation with a respectable planter, a Roman Catholic, respecting the circulation of the Testaments. He remarked to me, that he did not think a good Catholic had any occasion to read the Bible. Before I left that place, I ascertained that he had perused some portions of the Testament. And he informed a friend of his, that what he had read excited in his mind many reflections. A woman and her daughter came in from the Bayou St. John, two miles from the city. She informed the Distributor, that she had heard that there were Bibles and Testaments to be given to the destitute, and that she was hardly disposed to credit the report. She concluded, however, she would "*Come and see.*"

In the Spring of 1811, eight or ten thousand of the inhabitants of St. Domingo came to this part of our country. Most of them remained in New Orleans. Many of them are about to return to St. Domingo, and will take with them the Testaments, where the sacred Scriptures have rarely if ever been introduced. Some copies have been sent to the Havana on the island of Cuba.

On the first of April, in company with a friend, I set out upon a visit to the Atakapas country. We proceeded up the

east bank of the Mississippi about eighty miles; then crossed the river and went in a westerly and south westerly direction, between fifty and sixty miles into the country. We often called at the houses by the way, distributed a number of Testaments in different parts of the country, and informed the people that a quantity had been sent on for gratuitous distribution by the Philadelphia Bible Society, and where they might apply to obtain them.

Have we not reason to hope, that in this region and shadow of death, the true light is beginning to shine? May it shine more and more until the perfect day.

CHRISTIAN MONITOR.

RELIGIOUS CHARACTERISTICS.

They who have observed the manners and sentiments of the present age, cannot fail to have remarked in some a certain species of suspicion, and in others, of confidence in relation to the ministers of the gospel, which appear to me to be entirely unreasonable.

In many countries where christianity has been established the church has been made an engine of state; and such temptations have been offered to the covetous and ambitious to seek church preferment, as few have been able to overcome.— Hence, the higher offices of the church have been filled with intriguing and designing men, who have regarded every thing, more than their religious duties. And others have entered into lower stations "that they might get a piece of bread." Not that in every church, there have not been honourable exceptions to this general character of establishments. Of this kind many instances, which might be specified, have occurred in the English and Scottish Churches. But from the days of Constantine to the present time, the evil of connecting Church and State has been felt and deplored. Men, who have heard and read much declamation on this subject, and are glad of any opportunity of justifying their neglect or contempt of religion, have permitted such associations of ideas to be formed in their minds, that they never think of a Clergyman without regarding him as a plotting, designing, mischievous, selfish

Priest. They will not take the trouble to make the plainest distinctions in the world: but, in the very spirit of those corrupt establishments which they censure, they pronounce one comprehensive and indiscriminate anathema against all who bear the clerical character. And yet, what wider difference can exist in human circumstances, than exists between the condition of those who are tempted by governmental rewards to make a trade of the clerical profession, without the least regard to vital religion; and that of persons who enter the holy ministry, in expectation of scuffling hard through life, with only a scanty and uncertain support arising from voluntary contribution, or perhaps, as is often the case, no support at all? These men enter a laborious and highly responsible profession of their own accord. They know what awaits them—They might easily engage in any other pursuit. I dare say that such men, as many are that I could name, would have succeeded fully as well at the Bar, or in the Senate, in Medicine, Merchandise, or Farming, as those who have chosen these avocations. But they chose to be preachers; to embrace a life which they expected to be one of hardship, and in many cases of poverty and reproach. I will appeal to any honest and ingenuous mind, if these are not sufficient proofs of disinterestedness, and benevolence. It is injurious then with a sneer to call them, as some habitually do, "designing priests." It is unreasonable to regard every word that they utter with suspicion; and to construe all their measures into plots against the welfare of man, and his dearest interests, or schemes for their own aggrandisement. The case may perhaps be this. It is most certain, and obvious that in this country, men of any talents and standing in society can have no inducement to enter the ministry from any prospect of honour, emolument or worldly pleasure. The mere votaries of the world do not understand their motives. They have no idea that a man can be induced to undergo privations and labours and reproach, from a sincere regard to the everlasting welfare of their fellow men, and an earnest desire to afford to them in this world such consolations, to cheer them with such hopes

as the gospel sets before us. They have no conception of these things; and therefore attribute bad motives, where good ones are not apparent to *them*. I would fain hope that such uncharitableness is not common. Most perhaps, think and say these things, because it is common to think and say them, without at all considering the injustice of the case. For it is a notorious fact that to say the least on the subject, credulity and easy faith prevail as much in the precincts of infidelity, as in those of the church. But it may be proper to observe that these remarks are intended to apply to no particular persons. They are meant for all in every station whom they happen to suit. This observation I wish to extend to the subsequent remarks on a directly contrary disposition of mind.

There are not a few in this country who are accustomed to place the most implicit confidence in their preachers, and believe every thing that they say, and as far as they can ascertain it, think and feel just as their preachers do.

Some years ago, there was in the Presbyterian Society in this country a very worthy minister named Brown. In attending Presbytery, and other church judicatories, he was almost always accompanied by the same Ruling Elder. It was observed that Mr. Brown's elder, whenever asked to give his vote, uniformly replied "I am of the same opinion with Mr. Brown." Presbytery observing this, and wishing to induce its lay members to take an interest in the affairs of the Church, and think and judge for themselves, resolved that on every occasion the vote of the Elders should be first given. On the very next question that was presented for decision, the vote of Mr. Brown's elder was first asked. "I am," said he, "of the same opinion of Mr. Brown yet."

"You laugh—the story well applied,
May make you laugh, on th' other side." In all christian countries there are some who are too indolent, or too busy, or too much devoted to what is termed innocent pleasure, to examine the grounds and reasons of the christian faith. On the sabbath, because there is nothing else to do, they can go to church; and should their attention be fatigued, or the sermon be rather dull, or rather long, they can

look about, and see how their neighbours are dressed and how they appear, and whether any new fashion has been introduced; and thus by a happy facility, can discharge their consciences of all neglect of religion, and lay up a store of remarks, which, with a little contrivance, will serve for the whole of the next week. But as for systematic and serious study of religion, that is out of the question; indeed it is the *preacher's* business; and he must do it for them: they pay him for that, and it would be very hard indeed, were they obliged to support the minister, and spend their time in reading a number of books as tedious as a Canterbury tale into the bargain. True, if a volume of sermons, by a fashionable preacher, a courtly gentleman, who is very much afraid least his hearers should think too lowly of themselves, and least, he should detain them, beyond the customary halfhour; should such a volume fall into their hands, they can sometimes read almost the whole of a sermon. But this is a work of supererogation, which will satisfy conscience perhaps for a week. Yet such persons as these, choose to be religious, and at proper times can manifest every becoming sensibility. To save themselves all trouble however, they give up their faith into the keeping of the preacher; his dictum decides every thing; his word is a passport to heaven.

This habit, however, encourages an indolent, I might term it a luxurious mode of living, utterly inconsistent with the vigorous exertion necessary in the Christian warfare; and with that sincere and earnest desire to know the truth, and the daily mortification and self denial required in the Scriptures.

But the view which has been taken of this subject may be a little diversified. Some, who seem disposed heartily to engage in religion, from want of suitable instruction, and proper intellectual discipline, are much disqualified for the investigation of truth; and perhaps finding the effort to think and judge for themselves unpleasant and apparently fruitless, they surrender their understandings to their preacher; and are brought to regard religion as a mere matter of feeling. They yield themselves to every impression which their favourite minister wishes to make, and wait with a strange susceptibility, for the sensation, which he is expected to excite. Persons of this cast have no extended and consistent views of divine truth; they can have none. And it is easy to see how readily they may be led by those in whom they place confidence to excesses not at

all comporting with the honour and dignity of religious worship. One great evil resulting from this habit of mind is, that it precludes all advancement in the knowledge of divine truth. This is more mischievous than many apprehend, because it is TRUTH which the Holy Spirit uses for our sanctification. Another evil, greatly to be deplored is that if persons of this cast live under the ministry of a narrowminded and illiberal, and proselyte-hunting preacher, they will imbibe his spirit, and, as far as their influence extends, become firebrands in the church.

It cannot be imagined that the writer of this intends to recommend a spirit of captiousness, and selfsufficiency. He has never failed to observe such a temper with displeasure.

They who differ from their minister, and carp and criticise, for the sake of showing that they are not led by the person, betray a want of modesty, and very often a wrong headed obstinacy, not at all to their own credit, or the honour of religion. Such impracticable mortals, perhaps, every minister has to deal with; and they are like "a thorn in the flesh," or "messengers of Satan, sent to buffet him."

If it be asked. What would you have one, amidst all these dangers, to do? I answer, let every one, as far as he has it in his power, study the oracles of God, using every help that he can find, to enable him rightly to understand them. Let him diligently enquire into the grounds, and reasons of every doctrine proposed to his acceptance. As his views enlarge, he will become more conscious of his own ignorance and of course will acquire more of that humility which characterises the sincere enquirer after truth. He will have a proper view of the real difficulties which encumber many religious subjects; and learning to compare the doctrines and explanations of his preacher with the word of God, he will often see a strong light shed on a passage, which, before, had seemed dark and obscure. This will generate a proper confidence in the ministers of the gospel, and at the same time prevent that slavish subjection of the understanding, which is productive of so many evils.

It may also be remarked, that such a course of discipline will have a happy effect in enlarging the mind, and giving a liberal turn to the sentiments. Besides, it will enable the christian to understand and to weigh the arguments which induce others to differ from him; and though he may not be convinced that they are right and he wrong, he may see that their dissent is not so unreasonable as he had imagined; and that it may very possibly consist with a sincere love of the truth. This will induce habits of forbearance, and perhaps brotherly kindness, which will have the happiest effects on the peace of the church, and the credit of religion. And it will put down that lofty, and self sufficient spirit, which causes so many to think "We are the men, and wisdom will die with us."